

## CHAPTER III.

**MISHNA I.:** All objects that defile within the tent are, according to R. Dohssa b. Horkinoss, clean when they were brought into the house after having been divided in smaller parts; but the sages declare them unclean. How so? If one touches or carries two pieces of a carcass each of the size of half an olive, or touches of a corpse the size of a half an olive (and his body covers such a size) and such a size shelters him, or he covers as much as two halves of an olive, or only of a half an olive but is roofed by such a size, R. Dohssa b. Horkinass declares him clean and the sages declare him unclean. But if he touches the size of half an olive while another thing covers both him and of a corpse the size of half an olive (or he covers such size and another thing covers him and such a size), he is clean (also according to the sages). R. Mair, however, said: Also herein the sages and R. Dohssa differ as above. (They declare) that all combine to render unclean except touching with carrying, and carrying with roofing. This is the rule: What bears one and the same name is index of uncleanness, two different names is one of cleanness. (All the Mishna is explained in third chapter of Tract Oholoth (Tents).

**MISHNA II.:** Food consisting of sundry parts does not, according to R. Dohssa b. Horkinass, combine (to the measure of an egg), while according to the sages it does so. R. Dohssa holds that it is allowed to exchange second tithe for uncoined money, while according to the sages it is not. Finally, he holds that it suffices to bathe one's hands to be allowed to touch the sin-cleansing water, while the sages say that (in this case) with the uncleanness of his hands the entire body is unclean.

**MISHNA III.:** The interior of a melon, as well as the peel strips of a colewort is as *terumah* allowed to laymen (non-priests), so R. Dohssa, while the sages do not allow it. He further holds that it is only then obligatory to separate the first-cut wool of five shorn sheep when each of them furnishes one and a half mana worth of wool, while in the opinion of the sages

even when the wool of the five sheep is however little. (Is further explained in Tract Chulin, Chapter XI.)

**MISHNA IV.:** According to R. Dohssa, all mats are getting unclean only when touched by a corpse, but according to the sages, also by (mere) pressure. He says further that all woven work remains clean except a girdle, but according to the sages all are subject to defilement, except, however, those of the wool-traders.

**MISHNA V.:** A sling whose handle is embroidered is subject to defilement. But if it is of leather R. Dohass declares it clean, and the sages, unclean. If its finger-hole has been severed from it, it is clean, but also is unclean if only its end is severed.

MISHNA VI.: The wife (of a priest) that was in captivity is, according to R. Dohssa, allowed to eat *terumah*, while the sages say: There is a difference between one captive and another. How so? If she says: I was in captivity, but am clean, she may eat, for the mouth that prohibits also allows, but if her captivity is attested by witnesses and she asserts thereupon to be clean, she is not allowed to eat. (Explained in Tract Kethuboth, Chapter II.)

MISHNA VII.: There are four doubtful cases where R. Jehoshua declares the thing unclean and the sages, clean--viz.: (a) while the unclean is standing the clean one is passing, or (b) *vice versa*; (c) when something unclean is in the private ground, while something clean in the public grounds, or (d) *vice versa*, in which cases it is doubtful whether or not one touched, roofed, or was moved by, the other. (Tract Taharoth, Chapter II.)

MISHNA VIII.: Three things are declared unclean by R. Zadok and clean by the sages--viz.: (a) The exchanger's nail; (b) the trunk of the bean-grinders, and (c) the screw of the stone sun-clock. (Kelim, Chapter XII.)

MISHNA IX: Four things are held unclean by R. Gamaliel and clean by the sages: (a) The cover of a metallic basket used in households; (b) the handle of a (bathing) scraper; (c) the unfinished metallic vessels, and (d) a board broken in two (equal) parts; in the last-named case, however, if the parts be unequal, the sages concur with R. Gamaliel in that the bigger part is unclean and the smaller, clean. (Ibid., *ibid.*, Mishna VI.)

MISHNA X: In the decision of the following three R. Gamaliel is as rigorous as Beth Shamaï: It is not allowed: (a) to keep warm on a holiday cooked food for Sabbath; (b) to put

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together the parts of a chandelier on a [holiday](#), and (c) to bake (on a holiday) big loaves of bread, but only small ones. He said: During all the time they were baking in my father's house only thin loaves, and he was answered: We can make no conclusion from your father's house, who have always been rigorous to themselves, but lenient to all others, allowing them to bake not only big loaves but even big cakes on coal.

MISHNA XI.: In the following three things, however, his decisions are lenient: It is allowed (a) to sweep (on holidays) between the bedsteads; (b) to put upon coals the fumigation, and (c) to roast a prepared kid on the first Easter evening, all which the sages forbid.

MISHNA XII.: Three things R. Elazar b. Azaria allows and the sages forbid: (a) His cow was allowed to walk out (on Sabbath) with the strap between her horns; (b) he allows to curry the cattle on holidays, and (c) to grind pepper in hand-mills adapted thereto. R. Jehudah maintains that point sub (b) is not allowable, as one could while currying make a sore, but allows to do it with a wooden comb, while the sages forbid both. (The last two Mishnas are explained in Tract Beitzah.)